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(01 The lack of a name for the island as a whole "was quite in accord with the
103 islander's habit of mind to speckle his home with names changing every few feet and to leave the major divisions nameless" (51, p. 4).

EUROPEAN CONTACTS

175 With no sheltered harbors along its coast and with winds which suddenly
[133] shift direction, Easter Island does not afford safe anchorage for any vessel, least of all for sailing ships. This unfavorable geographical feature combined with isolation, lack of resources, and the suspicious attitude of the natives is partly responsible for the enigmas presented by the island's culture. The early discoverers and seafarers were little inclined to stay long on an island considered dangerous for ships and men; information about the native culture was obtained hurriedly and is generally superficial or incomplete, notwithstanding the talent of observers like Cook, the two Forsters, La Pérouse, or Beechey and the enormous interest they took in the strange monuments they saw scattered everywhere. When the missionaries settled on the island, in the beginning of the second half of the eighteenth century, the old life had already disappeared.

175 The mysterious land, "500 leagues from Copiapo," sighted in 1687 by the
609 buccaneer, Edward Davis, was probably not Easter Island but Mangareva. In his quest for the hypothetical land of Davis, Roggeveen came upon Easter Island on the fifth of April, 1722. The following day a native went on board the flagship, where he made a very favorable impression. He was cheerful, "lively in mien, as well as pleasing in speech and gesture" (18, vol. 1, p. 123). His behavior was observed with much curiosity (186, p. 8). And as the musicians played their instruments for him, "he began at once to caper and dance about" (18, vol. 1, p. 124). He was sent ashore with various small gifts.

Later a great many natives boarded the ships and showed (186, p. 11) "at that time their great cupidity for everything they saw; and were so daring that they took the seamen's hats and caps from off their heads, and sprang overboard with the spoil." Further attempts to pilfer were made when Roggeveen and a party of 137 men landed. The resulting confusion and the threatening appearance of the islanders, who picked up stones, frightened some of the crew, who fired a volley. Ten or twelve natives were killed and the others ran away. But, as no more harm was done them, the fugitives returned with friendly gestures and with no apparent resentment. They were ordered by a chief to bring to the foreigners presents of sugar cane, bananas, fowls, and yams. If Behrens (18, vol. 1, p. 128) is to be relied upon, they even bowed and knelt before the Dutchmen and brought them standards like those they presented to their *ariki*. Behrens (18, vol. 1, p. 134) says that the women proposed themselves quite openly and were offered to the sailors by

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the men. Roggeveen, however, states that only two or three old women were seen.

From scant information given in Roggeveen's log (186) it is apparent that the ships anchored on the north coast, probably at La Pérouse. Fearing for the security of his vessels when a northerly wind blew up and convinced that Easter Island was not the land of Davis, Roggeveen made no attempt at a more thorough exploration of the island and sailed forth on the tenth of April.

The experiences of all later visitors in their dealings with natives were very much the same as that of Roggeveen at this first contact. Despite the nearly complete change of their culture, the natives of today react no differently to the arrival of a foreign ship. They evince the same curiosity, they are gripped by the same excitement, and the same noisy crowd awaits the landing boats. The women are no less generous with their persons, and the men no less prone to petty thievery if opportunity comes their way.

The main sources for the events which accompanied the discovery of Easter Island are Roggeveen's log book (186) and the narrative of Carl Friederich Behrens (18). Roggeveen's account is precise and accurate in details; Behrens' famous description of Easter Island is one of the most fanciful and misleading documents we have.

In a new effort to reach the land of Davis, a Spanish expedition, under the command of Felipe Gonzalez y Haedo, rediscovered Easter Island in 1770. The two Spanish ships were anchored outside the cove of La Pérouse (Hanga-o-honu), but disembarkation was made on the beach of Ovahe. In order to chart the island which Gonzalez believed he was the first to discover, a boat was sent around the island which returned the following day after having stopped for the night near Vinapu on the south coast. A party was then landed to reconnoiter the interior and distract the natives, while another group ascended the slope of Poike with three crosses to be planted on the tops of the three parasitic cones on the side of Puakatiki, thus solemnly taking possession of the island in the name of Spain. Natives, invited to sign the act of possession, made marks on the lower part of the document and by so doing became Spanish subjects. Relations with the natives were cordial. The crews had been given strict orders not to molest them, and exchanges went on quite satisfactorily, although the Spaniards noticed the thievery of the natives and were bothered by their begging. The women invited the visitors to have sexual intercourse with them, and the island men were often the intermediaries in these affairs. The Spaniards seem to have disembarked infrequently, and the exploration of the interior of the island was neglected. The Spanish ships left after six days.

Captain Cook visited Easter Island during his second voyage to the South Seas (1772-1775). He stopped for three days in the bay of Hanga-roa, now

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175 Cooks Bay, which thereafter became the usual anchorage. Cook himself went ashore for a short while and saw only the beach of Hanga-roa and the ahu nearby, but George Forster and some others made an excursion toward the heights now occupied by the village of Hanga-roa. The second day a party reconnoitered the interior of the island. They followed the slopes of Rano-kao, passed by Orito, and reached the south coast near Vinapu. There they walked along the shore beyond Ovahe, presumably not far from Akahanga Bay, for they saw the first isolated statues standing nearby. Halfway between Ovahe and Akahanga some members of the expedition must have ascended one of the hills of the interior, as they distinctly perceived the north coast. On the way back J. R. Forster, who had joined the party, climbed the crater of Punapau and saw the quarry with the big, red tufa hats scattered about.

175 609 During the three days, the natives were friendly and willing to trade the products of their land for small articles, Tahitian tapa, and coconut shells. Sly thievery was manifested on every occasion; one native was wounded by a shot when he tried to steal a bag from an English officer. The women gave themselves to the seamen without restraint and for the most trifling gifts.

175 Disappointed by the meager resources of the land and anxious about the weather, Cook sailed with an incomplete knowledge of the island. The accounts of Cook (53) and the two Forsters (83, 84) emphasize the barrenness of the island, the small number of inhabitants, and their poverty in contrast with the size of the statues and the impressiveness of the other monuments. Thus began the mystery of Easter Island. Cook's landing may have coincided with a destructive war which went against the people of the Tuu district, decimating the population of the south and west coasts.

175 609 La Pérouse, leading a French expedition, landed at Hanga-roa in 1786. His time ashore was devoted to observing native behavior and looking at the monuments. Taking advantage of the moderation and patience he had imposed on his crew, the natives committed the most daring thefts, taking away the hats of the visitors and picking their pockets. The women collaborated in this general pilfering or "offered their favors to those who were willing to give them presents" (130). Some native men, as had been observed by Gonzalez' officers, acted as go-betweens in the hope of reward and even obliged young girls to prostitute themselves. A few natives who seemed to have some authority over the others pretended to stop the thieving, but they never caught the culprits and were discovered to be no more scrupulous than the others. At the end of the day a little fight with the natives took place as the consequence of stealing a grapnel, but nobody was killed. La Pérouse was especially shocked by the apparent hypocrisy of the natives. He complains (130, vol. 1, p. 75) that "the Indian who had just received a present, and

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appeared the most eager to render us a thousand services, was, in reality, ever the most to be suspected."

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Following Cook's example, La Pérouse sent an expedition to explore the interior of the island. This party, led by M. de Langle, covered almost the same route as that of the English, and very few new data were recorded. The reconnaissance of the south coast was not carried farther than Ovahe. On the way back the party ascended the Rano-kao, and one of the members even descended into the crater, where he examined the lake and the fringe of vegetation around its edge.

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The visit of La Pérouse marks the first attempt of white men to modify native culture by introducing new plants and domestic animals. The gardener of the expedition planted in appropriate soil cabbages, carrots, beets, corn, gourds, oranges, lemons, and cotton (130, vol. 1, p. 90). A couple of goats, sheep, and pigs were presented to the natives. The islanders seem to have received no particular benefit from these gifts, and none of the animals or plants is mentioned by subsequent voyagers. Sixty years later, the same food sources were reintroduced by the missionaries. Brown (27, p. 64) claims to have heard a tradition which alluded to the pigs left by the French navigator. They were supposedly kept in a hole, fed on bananas and sweet potatoes, and finally eaten together with their litter. I found no evidence that the pigs referred to in the tradition were the hog and sow given by La Pérouse. They were designated to me as animals put on the island by a boat of more recent times.

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The La Pérouse Expedition made an invaluable contribution to the ethnography of Easter Island. A geographical engineer, M. Bernizet, described the houses and the monuments of the natives with the greatest technical accuracy, and an artist represented them with exactness and ability.

In 1804 the Russian boat *Neva*, under Urey Lisiansky, sailed around the island for four days but made no attempt to land (143, pp. 51-60).

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Shortly after the visit of the *Neva*, the captain of the American schooner *Nancy* kidnapped 12 men and 10 women after a bloody combat with the natives. The victims were to have been taken to the island of Massafuero, where a colony was to be established for seal hunting. When the boat was three days off Easter Island, the prisoners were allowed on deck. The men immediately jumped overboard and swam in the direction of their home. Efforts of the captain to rescue them were vain. This same captain made several raids on the island to recruit seamen for the same project. These attacks changed the friendly attitude of the natives toward foreigners to distrust and hostility. For this reason, when Alexander Adams, captain of the Hawaiian brig the *Kahu-manu* (1806) and Captain Winship of the *Albatross* (1809) arrived at the island they were unable to land (127, vol. 1, pp. 142-144).

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175 In 1808 Captain Delano (5, pp. 355-358) skirted the north and the west coasts but could not go ashore because of the heavy surf in the bay of Hanga-roa.

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In 1816, a Russian expedition under the leadership of Otto von Kotzebue landed at the island and was surprised at the distrust of the natives. However, the islanders were eager to trade the products of their land for scraps of iron. In commercial transactions they manifested their customary cleverness in stealing and cheating. When the rowboats approached the shore the natives "ran about rejoiced, and shouted; signs of peace, threatening, stone throwing and shots, testimonies of friendship were exchanged" (127, vol. 3, p. 225). The first attempt to land was repelled by force "amidst laughing and joking," but a second attempt, supported by musket shots, succeeded. The Russians were immediately surrounded by a big crowd of men with painted faces who "danced with the most ridiculous motions and contortions of the body" and made a terrible noise. Stones were thrown and blank volleys were fired. The natives dispersed and fled behind rocks. Noticing that no harm was done, they poked fun at the intruders and became more and more aggressive. Kotzebue had to order his men to retire, and a few hours later left the island. This hasty departure prevented him and the German scientist, Adalbert von Chamisso, from making observations. The only scientific results of this visit were the inaccurate drawings of Choris. (See Kotzebue, 127, vol. 1, pp. 137-141; vol. 3, pp. 225-226; and Choris, 49, pp. 10-12.)

Beechey's experiences (15, vol. 1, pp. 40-61) with the Easter Islanders in 1825 were similar to those of Kotzebue. At first the natives were friendly and excited, swarming to meet the boat at Hanga-roa. "Bananas, yams, potatoes, sugar-cane, nets, idols were offered for sale, and some were even thrown into the boat, leaving their visitors to make what return they chose." Among the swimmers women were numerous and they "were equally or more anxious to get into the boats than the men, and made use of every persuasion to induce the crew to admit them." The crowd surrounding the boats stole every article they saw and "the women were no less active in these piracies than the men, for if they were not the actual plunderers, they procured the opportunity for others, by engrossing the attention of the seamen by their caresses and ludicrous gestures" (15, vol. 1, p. 44). When the Englishmen had disembarked, the pilfering continued amid terrible confusion and renewed excitement. The natives then turned to real plundering, and the visitors decided to retreat to their boat. This was the signal for a general assault, and showers of stones were thrown at the troup hurrying to reembark. A discharge was made on the natives, and one of them, perhaps a chief, was killed. Beechey left the island that day. No new knowledge was gained by

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his visit, but he gave a good description of the north coast, especially of the bay of Hangoteo.

In 1822 the skipper of an American whaling ship paused at Easter Island long enough to kidnap a group of girls who were thrown overboard the following day and obliged to swim back to the island when they left the ship. One of the officers, simply for amusement, shot a native with his gun (162, vol. 2, p. 279).

At a session of the Royal Geographical Society (172, vol. 14, p. 117) Mr. P. P. Blyth reported that he visited Easter Island in 1826.

Moerenhout (162, vol. 1, pp. 23-28) passed Easter Island on one of his voyages from South America to Tahiti. A native boarded the ship and invited the sailors to go ashore, alluding to the charms of the women. Moerenhout was told by other captains that the Easter Islanders made "shameful commerce" of their women and that venereal diseases were common among them. This statement indicates that the natives had already had more contact with white men, probably with whalers, than might be deduced from recorded visits.

A manuscript letter written by H. Cuming to Dr. Hooker (dated London, March 21, 1832) reveals that in 1831 the island was visited by the schooner *Discoverer*. Since the document is still unpublished it is of interest to reproduce the passage concerning Easter Island:

> On the 28th arrived at Easter Island and lay to all the day. Number of the natives came on board; were a lively good natured race, rather inclined to take anything portable but free to give for the merest trifle. Supplied us with Plantains, Yams, Sweet Potatoes and a Root called Cocos in the West Indies. Could not procure any botanical specimens from fear of the numerous inhabitants who lined the shore. Could not discover anything larger than the Plantain and that was not high. The sides of the hills were extremely well cultivated, laid out in squares and in great number together.

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Admiral du Petit-Thouars (65, vol. 2, pp. 222-234) sailed along the coast of Easter Island (1838). Several native men and women, who swam to the ship, performed a dance on board. They tried to steal, and some suggested that the crew go ashore where they would find an abundance of food and women.

The visit of the English frigate *Portland* (1852) is known only by the brief allusion of Palmer (171, p. 169) in his address to the Royal Geographical Society in which he mentions some ethnographical observations made by the officers of the ship.

In 1856, The Friend, a journal published in Honolulu, printed a letter from James Hamilton, master of the bark *Prudence*, who lost one man in a fight with the Easter Islanders. He made an attempt to trade with the natives, but they capsized the boat which went ashore, and tried to take the clothes of the crew. The second officer was killed and the boat steersman taken Ashore but rescued the second day.

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175 797 177 609 The first white man who settled on the island was Eugène Eyraud, a layman of the Congregation of the Sacred Heart of Picpus. He landed in Hanga-roa at the beginning of 1863, with some Easter Islanders who had been rescued from a Peruvian ship. The natives were not hostile to him, but they stole most of his goods. During the first year spent among the islanders, Eyraud was constantly exposed to larcenies, especially by one native, Toro-meti, who had made himself a benevolent but tyrannic protector of the missionary. The natives tried to put to practical use the knowledge of Eyraud by obliging him to build a boat. At the time when his life was becoming unbearable, a schooner with two priests arrived and took him back to Chile. Two years later, Eyraud returned to Easter Island, accompanied by Father Hyppolyte Roussel and three Mangarevans who had joined the missionaries to help in the conversion of the natives. At first the natives were openly opposed to the missionaries and hampered their work, but little by little they showed more willingness to learn prayers and hymns and in less than ten months the missionary and his assistants had gained strong influence over them. In the same year (1866) new missionaries went to the island—Father Gaspard Zumbohm and Brother Theodule Escolan.

175 177 797 Christianity made rapid progress among the Easter Islanders. The first to be converted were the children, a few adults, and then the women. The most refractory were the old chiefs. The missionaries had their headquarters at Hanga-roa but tried to spread their teachings throughout the island. Their success was almost complete when the chief of Hotu-iti received them with great ceremony. When, a few hours before his death in 1868, Brother Eyraud asked whether all the natives had been baptized, Roussel could answer that all were Christians. The last pagan had been taken into the church a few days before at the Feast of Assumption (113, pp. 90-154). Henceforth the natives were concentrated at Hanga-roa and Vaihu where they could receive a Christian education and be under the control of the missionaries.

Profound changes took place in the material situation of the natives in the course of four or five years. The missionaries spread new arts and crafts and taught the islanders to build plank houses and to make furniture. The beautiful fig trees of the village of Hanga-roa were planted by Father Roussel, and at that time were introduced the first oranges, peaches, corn, pumpkins, and beans. In 1864 Eyraud had taken with him some sheep, which the natives stole and ate. Five years later, Father Roussel returned from a visit to Chile with a shipload of cattle, sheep, horses, pigs, donkeys, and even cats, for rats were abundant on that island.

177 Interesting for their native psychology and for the history of the first

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dren, who were afraid to remain alone or were unable to take care of their plantations. Two women who were rather poor lived in the house of Victoria Rapahango, the richest woman of the island. They helped her with her housework as if they were her servants. (See also 79, pp. 14-15.)

Social conditions have changed so much that it is impossible to determine whether this system of permanent guests belonged to the old culture. Very likely it constitutes the only survival of the extended family (*ivi*) living in one big hut and possessing land in common. Formerly, "hospitality was practiced in behalf of friends (*repa-hoa*) who might have been of the same cove or from some other place. It was extended to foreigners but always with the purpose of getting from them more than they gave" (190, p. 464).

The crowding of people into a single small house was in part due to scarcity of wood and the expense of building a new home. Zumbohm (230, vol. 6, p. 122) observes that in former times the habit of crowding ten or twelve persons into a small shack or into a cave was detrimental to morals as well as to health. People of a common abode were certainly relatives, probably brothers and cousins. When Viriamo was young she lived at Anakena with the first wife of her husband, his family, and four brothers. A *hare-paenga* was translated as a house with stone foundations. *Paenga* standing alone was given as a large family (probably extended family). There is certainly a link between the two ideas.

PATERNAL AUTHORITY

Even today, in spite of many examples to the contrary, there is a general tendency to recognize and respect the authority of a father. He can object to the marriage of his son or daughter, either of whom would hesitate to oppose his will. Tepano ruled his family despotically and treated his sons like servants, though they were grown and married. Charli Teao had so much authority over his sons that one of them, in our presence, jumped into the surf on a stormy day to salvage a hat, endangering his life to obey his father. Zumbohm (230, vol. 6, p. 383) tells of rescuing a boy whose father intended to drown him for disobedience.

RELATIONSHIP TERMS

The system of relationship terms of Easter Island is essentially the same as that used in the rest of Polynesia. It stresses the speaker's own generation level (0) and recognizes five or more generations (table 3). The terms which designate the generation strata are extended to the collaterals and include all members of the extended family.

Burrows' comparative researches have shown that the Easter Island relationship terms follow exactly the same pattern as those of central Polynesia (Tuamotu, Tahiti, Cook Islands) and Hawaii. However, with the ex-

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501 really known on Easter Island, this would be exceptional not only for Easter
171 Island but also for Polynesia in general.

The booms of Easter Island canoes were connected directly to the float. This so-called direct attachment has the following distribution in Polynesia: Hawaii, the outer Tuamotus, Rimatara and probably other Austral Islands, the Cook Islands (except Aitutaki), Tutuila (Samoa), and formerly the Marquesas. In the direct attachment type, the booms may be lashed to the float or inserted in it. The exact Easter Island method is not known, but, if the original sketch for the plate in La Pérouse's atlas (fig. 18, *a*) is correct, the booms of the outrigger terminated in forks holding the float, a method which is known nowhere else in Polynesia. Supplementary lashing must have existed, though it is not shown in the sketch. Possibly one point of the fork was inserted into the float as in the Cook Islands floats (109, pp. 163, 166).

Rafts

481 The natives made up for the shortage of canoes by developing a remark-
609 able skill in swimming. When a ship came in sight they all jumped into the water and tried to reach it, even if it was far away. Captain Rugg of the bark *Prudence* told Dumont d'Urville (63, vol. 3, p. 387) that when he passed Easter Island, natives did not hesitate to swim 2 miles in a rough sea to board his ship. Du Petit-Thouars (65, vol. 2, p. 228) says that women moved the legs and arms alternately in swimming while the men moved them at the same time.

501 The Easter Islanders used rafts (*pora*) made of bulrush mats, rolled into big, conical bundles. The swimmer reclined on the thicker part of the bundle which he grasped firmly with his hand while he paddled with his feet. According to my informant some of these bundles were 7 feet long and could be used simultaneously by two persons. Lisiansky (143, p. 58) is the first voyager to mention the *pora*. He describes it as a "rush mat which he [a native] used as support in swimming." Two of the islanders who boarded Du Petit-Thouars ship came on *pora*. "We were very much surprised," [609] writes Du Petit-Thouars (65, vol. 2, p. 231), "to notice that each of these natives was riding on a reed roller, of the form of a wheat sheaf. They brought us in order to be welcomed, bananas, sweet-potatoes and yams, enclosed in their reeds." The carrying of food in *pora* was often described to me by islanders and said to be the usual method for taking food to the *manu-tara* egg hunters on Motu-nui (p. 335). A *pora* illustrated in the atlas of Du Petit-Thouars is conical and slightly curved (fig. 33, *a*). It is approximately 5 feet high; the reeds are tied together at four different places. Palmer (171, p. 172) compares the float to "a very large elephant tusk, made of sedge, rushes, etc."

Before planks were introduced, natives used *pora* for surf riding. The natives seen about 1838 by the captain of the *Prudence* had substituted planks.

Paddles

Wood shortage is again reflected in Easter Island paddles (*mata-kao*; *hoe-hoe*, to paddle), which were made of two pieces: a separate blade (*pararaha*), lashed to a long handle (*kukuru*). Two complete paddles were collected by Thomson (215, p. 538, pl. 59), who describes them as "very old and highly

4:Metraux E-5 (1934-1935) 1945
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We saw Easter Island for the first time on a rainy day in winter. It was also my first sight of a Polynesian island. I did not expect, of course, to find the classic coconut palms and hibiscus, for I knew that the island was without trees or shrubs, but I certainly had not imagined that this outpost of the sunny islands in the South Seas would remind me, as it did at once, of the coasts of Sweden and Norway. When the cruiser on which we had made the voyage anchored off Hangaroa, the only modern village on the island, memories of Scandinavia came even more vividly into my mind as I examined through my field glasses the frame houses of the natives, which are of a type common in northern Europe. The capital of the legendary Easter Island looked, for all the world, like a humble fishermen's hamlet seen in a fog on the Baltic.

I shall never forget that first day when we were anchored just off the little harbor. Gusts of wind drove long rollers against the shore with such force that they broke amid spouts of spray with a deep pounding. In front of the sandy cove, the waves piled up over a bar that, it seemed, nobody could cross. The natives gathered on the beach did not appear very eager to meet us, but the *karanga*, the cries which announce any important event, had sounded in the village, and from everywhere, on all the paths leading to the sea, we could see men on horseback coming at full speed. Near the boathouses a palaver was held, and on the outcome of that everything depended. The commander of the cruiser had decided that on no condition would he put us and our 90 boxes of equipment ashore. Our only hope for an immediate and safe landing lay with the natives.

Suddenly we saw them rush to the boathouses, drag three canoes toward the sea, jump into them and disappear in the surf. We held our breath, expecting the canoes to capsize in their attempt to cross the bar. But after a short time, one, two, then all three surged up from the wall of water and headed toward our ship. The men were received with cheers, a well-deserved tribute to their courage and skill.

When the canoes reached our ship we saw that they were full of natives wearing the most surprising disguises. The majority were dressed in old uniforms of the Chilean navy. In one canoe there were, it appeared, lieutenants, admirals, surgeons, and engineers. A few had also put on feather headdresses, similar to those in which their ancestors had received Captain Cook, but they wore them merely as an advertisement of the native wares of all kinds which they wished to trade for shirts and sailors' caps.

Each time I find myself using the word "natives" for the modern inhabitants of Easter Island, I have a hesitant feeling, just as hesitant as on that day when I first saw their faces over the railing. I

5: Roggeveen T-5 (1721-1722)1908
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9. A great many canoes came off to the ships: these people showed us at that time their great cupidity for every thing they saw; and were so daring that they took the seamen's hats and caps from off their heads, and sprang overboard with the spoil[1]; for they are surpassingly good swimmers, as would seem from the great numbers of them who came swimming off from the shore to the ships. There was also an Easter Islander who climbed in through the cabin window of *THE AFRICAN GALLEY*, from his canoe, and seeing on the table, a cloth with which it was covered, and deeming it to be a good prize, he made his escape with it there and then; so that one must take special heed to keep close watch over everything. Furthermore, a shore party of 134 men was organised to make investigations for the purpose of reporting upon our mission.

10. In the morning we proceeded with three boats and two shallops, manned by 134 persons, all armed with musket, pistols, and cutlass; on reaching the shore the boats and shallops kept close together in order to lay down their grapnels, leaving twenty men in them, armed as above, to take care of them; *THE AFRICAN GALLEY'S* boat, was mounted besides with two carronades in the bows. Having seen to all these arrangements, we proceeded in open order, but keeping well together, and clambered over the rocks, which are very numerous on the sea margin, as far as the level land or flat, making signs with the hand that the natives, who pressed round us in great numbers, should stand out of our way and make room for us. Having got so far, a *corps de bataille* was formed up of all the seamen of the three ships, the

[1] The edited Journal here has a footnote to the effect that "the posterity of this generation were not less thievishly disposed than their fathers," and refers to Cook's, De la Pérouse's, and Kotzebue's accounts of their respective experiences with them in this respect.

5: Roggeveen T-5 (1721-1722)1908
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yet the experience of others has taught us that one may not put too much trust in any Indians, as recounted in the Journal of the *Nassau Fleet*, which lost seventeen men on one occasion through the willingness of the natives of *Terra de Feu* to help being mistaken for a proof that they were well disposed.

We then, being baulked from making any sufficiently detailed inquiry, concluded that they must have large hollow flint-stones under the soil, which hold water when they set about boiling anything, and that afterwards they arch it over with stones on which to light the fire, and thus boil their food by means of the heat thrown downwards, until tender. It is also very remarkable that we saw no more than two or three old women, those were wearing a garment reaching from the waist down to below their knees, and another slung on the shoulders: yet so that the skin covering their pendant breasts was bare. But young women and lasses did not come forward amongst the crowd, so that one must believe the jealousy of the men had moved them to hide them away in some distant place in the island[1]. Their houses or huts are without any ornamentation, and have a length of fifty feet and a width of fifteen; the height being nine feet, as it appeared by guess[2]. The construction of their walls, as we saw in the framework of a new building, is begun with stakes which are stuck into the ground and secured straight upright, across which other long strips of wood which I may call laths are lashed, to the height of four or five, thus completing the framework

[1] "They either have but few females among them, or many were restrained from making their appearance, during our stay," says Cook, "for though we saw nothing to induce us to believe the men were of a jealous disposition, or the women afraid to appear in public, something of this kind was probably the case." Cook, Bibl. no. 16.

[2] "The largest house I saw was about sixty feet long, eight or nine feet high in the middle, and three or four at each end, its breadth at these parts was nearly equal to its height." Cook, Bibl. no. 16.

6: Anonymous T-5 (1770)1908
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continent. The profile of the island facing eastward extends about 14 to 16 miles, and the southern and northern points lie E.N.E. and W.S.W.[1]

Having sailed past the northernmost point we came into view of another bay which indented to the W.N.W., which seemed more convenient than the first: we laid the yards aback and the Commodore lowered his boat, sending her in armed to the said bay and signalling us to do the same. At half-past four in the afternoon our boat went away with Don Juan Bentuza[2] Moreno, Captain of Batallones, and the midshipman Don Joseph Morales, escorted by twelve soldiers, one serjeant, and two corporals equipped with ammunition. The coastal pilot of the frigate and a pilot's mate also embarked, with the instruments of their craft and headed for the bay, where the boat from the Commodore was already taking soundings. We remained under reduced canvas, making short boards off and on, awaiting the return of the exploring party, who, at sunset withdrew, we on board reaching in beyond the centre of the bay to meet them. We saw numbers of natives on the beach. The anchorage they found is wholly unprotected, and the bottom is of bad quality. We passed the night under easy sail, and at times hove to, keeping abreast of the bay.

Friday, 16th. At sunrise I observed the variation of the needle, and noted 2° 30′ to the N.E. At 5 the Commodore lowered his boat and despatched her ashore as soon as he arrived, in quest of anchorage, and we did the same under short canvas; and, lowering all our boats into the water, we passed within about a mile of the eastern

[1] These bearings should probably be reversed, or the words 'Southern' and 'Northern' interchanged. The real direction is S.W. by W. and N.E. by E. true bearing, presuming that the N.E. and not the N.W. point is meant; but the latter is in fact the northernmost headland.

[2] 'Juan Bentuza' is evidently a copyist's error for Buenaventura.

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point of the bay and saw a considerable number of natives posted on the heights, who collected nearer to the middle of the bay as we sailed towards it, so that by the time we let go there must have been more than 800 people, divided in batches, all wearing cloaks of a yellow colour or white. There was not the least appearance of hostility, nor of the implements of war about them; I only saw many demonstrations of rejoicing and much yelling.

At 8 o'clock in the morning we came to an anchor in this bay in 18 fathoms, gravel, coral, small shells, and fine sand. We moored East and West with one anchor to the E. and a kedge to the W. We saw some natives swim off and pass on board of the Commodore; the rest remained on the sea beach, in loose cloaks, shouting with delight and giving other signs, all intended to make us aware of their docility and of their desire to come on board or to see us on shore. At midday the two launches of both ships started (by the Commodore's orders), commissioned to examine and explore the whole circuit of the island, which up to this time we had understood to be a short one. To this end combatant officers, pilots, marines, and the necessary seamen were embarked, with six days' provisions, while the Commodore was making arrangements as to the mode of communicating with the natives, and for giving effect to the orders he bore. We have ascertained that what we took for shrubs of a pyramidal form are in reality statues or images of the idols which the natives worship; they are of stone, and of such a height and corpulence that they look like great thick columns; and as I afterwards ascertained in examining them and taking their dimensions the entire body is of a single block, and the crown or head-dress of another: there is a small concavity on the upper surface of the latter in which they place the bones of their dead, from which it may be inferred that they serve at once for idols and funeral pyres. But it

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be mentioned that there are others of still greater height in the eastern part of the island. According to the observations of the exploring party there are others widely distributed about the country-side in the interior, which are about 2 or 3 *estados*[1]; and, besides these, innumerable others were met with consisting only of a pyramid or cairn of stones awkwardly piled together, on whose apex was set a round stone washed over with white earth, so as to produce a resemblance to a human skull, from which it may be seen that they have their tombs in these. The sculptured statues are called *Mody* by the natives, who appear to hold them in great veneration, and are displeased when we approach to examine them closely.

They have another effigy or idol clothed and portable which is about four yards [*varas*[2]] in length: it is properly speaking the figure of a Judas, stuffed with straw or dried grass. It has arms and legs, and the head has coarsely figured eyes, nostrils, and mouth: it is adorned with a black fringe of hair made of rushes, which hangs half-way down the back. On certain days they carry this idol to the place where they gather together, and judging by the demonstrations some of them made, we understood it to be the one dedicated to enjoyment, and they name it *Copeca*.

This afternoon the natives who were on board the Commodore returned ashore, and our boats followed afterwards with some of the officers and others. Some natives also came on board the frigate, and we made them presents of trifles in the way of clothing and trinkets. We found them to be a very poor and lowly people, whose possessions help to make them so importunate in begging that they become really too annoying. No ornaments of gold, silver,

[1] 1 *estadal* = four *varas*, or 11 ft. 1½ inches. These statues were therefore, roughly speaking, half the size of the one measured near the beach.

[2] 1 *vara* = nearly a yard.

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jewellery, or any other metal, nor any kind of clothes or hardware, were seen among them; from which it may be inferred that they have[1] at present no interchange of goods with any European, Asiatic, or American nation. Their physiognomy does not resemble that of the Indians of the Continent of Chile, Peru, or New Spain in anything, these islanders being in colour between white, swarthy, and reddish, not thick lipped nor flat nosed, the hair chestnut coloured and limp, some have it black, and others tending to red or a cinnamon tint. They are tall, well built and proportioned in all their limbs; and there are no halt, maimed, bent, crooked, luxated, deformed, or bow-legged among them, their appearance being thoroughly pleasing, and tallying with Europeans more than with Indians. I believe, from their docility and intelligence, that it would be easy to domesticate them and to convert them to any religion which might be put before them.

This day and the ensuing night the wind remained very light, from N.E. to N. The heat did not make itself felt much during the daytime, and at night there was little wind or dampness. There are some eddies[2] of current, which enter from the eastward and discharge themselves to the West.

I began to take soundings of the bay this afternoon, and the bottom we met with is not of the best for ensuring the safety of the ships, consisting merely of gravel, sand, shells, coral, and much rock occurring here and there all over the anchorage, especially from the 20 fathom line shorewards.

Saturday, 17th. The wind held light from N.E. to N. To-day great numbers of natives of both sexes came on

[1] There are some defects in the transcription of the original MS. here: but the sense is plain.

[2] The MS. has here '*revesas*,' perhaps a copyist's error for *refugos*.

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board of the two vessels; we found them very straightforward and agreeable, most of them brought plantains, roots, chickens, &c., and readily offered the wretched scraps of clothing and other goods they had about them, until reduced to a miserable loin-cloth of fibre or cotton or some such stuff, with a diadem or crown or plume of cock's feathers or dried sea-weed. The women use the same garments, and, by way of distinguishing their sex, cover the head with a curious construction of palm-leaf [*ojas*] or fine rushes. They are, like the men, importunate at begging; but they all of them yield with the same frankness whatever they possess, and the women go to the length of offering with inviting demonstrations all the homage that an impassioned man can desire. Nor do they appear to transgress, in this, in the opinion of their men; for the latter even tender them by way of paying us attention. As we had no opportunity of enquiring into the methods they observe in regard to marital affairs [*propagacion*] it can only be inferred that the women whom we saw are held in common among them, although we noticed that the older and more important men retain some preference in the matter, as these are always the ones who accompany and make offer of them, and to whom the women render obedience, and not to the younger men, with whom we have never seen them in company. So that one notices a more modest behaviour among the youths and young women than among the elders.

The girls are by temperament modest, since with all their nudity they always manage to cover the breasts &c. as much as possible. The women we saw were much fewer in number than the men; from which it may be supposed that they make use of them in common, or hold their alliances secret, and I think that the more likely because on the afternoon when we came ashore, when passing near to a small hut, we saw some eight women or so all youthful

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411 They did the same with a knife and with a cutlass, which they took hold of indifferently by the point or by the hilt.

793 They seem to me to have ministers or priests for their idols; because I observed that on the day which we erected the crosses, when our chaplains went accompanying the holy images, clothed in their cassocks and *pelliz*, chanting the litanies, numbers of natives stepped forward on to the path and offered their cloaks, while the women presented hens and pullets, and all cried *Maca Maca*, treating them with much veneration until they had passed beyond the rocks by which the track they were following was encumbered.

●609 Sunday, 18th. The natives continued to gather on board in greater number than on the preceding days, so that on this day there have been more than 400 in the frigate. What with men and women they collected in such crowds that it became necessary to send away some in order to make room for others, as we could not contain them on board. To-day at noon I observed the latitude of 131 this bay with the greatest care, which I found to be 27° 26′; and I began on this same day to make a sketch of it, with an outline and views and exact soundings, in order to construct as accurate a chart of it as possible, and one that might serve as a guide and record for the future; though it must be stated that, on account of certain impediments, it was not possible to fix a base-line on shore for trigonometric operations.

Monday, 19th. At 10 in the forenoon our launches came in sight from the eastern part of the island, and our long-boat was told off to give ours a tow, as she had the wind ahead. The Commodore did the same for his. Our launch arrived alongside at one o'clock in the afternoon, with all her people, after having sailed entirely round the island; and the following account was by this means obtained.

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609 431 While acting as a beacon as above stated and awaiting the arrival of the ship, three of the natives swam off, [their bodies] painted in various colours, and keeping near the boat, shouting constantly, until one of them came at last so close as to present me with a morsel of yam: I gave him some biscuit and tobacco, all of which he accepted. He carried his provisions in a satchel neatly plaited of fine straw. When the ship came to an anchor these three went off ashore again, but returned with another swimming and making straight for the ship, on board of which they climbed with much agility, shouting all the while and exhibiting much gayness of spirit. They ran about freely from stem to stern, and full of mirth, climbing about the rigging like sailormen. [Our people] played the *cara* and fife to them, and they began to dance, evincing great pleasure. They were given ribbons, shirts, trousers, seamen's jumpers, and small gilt metal crosses: they accepted them all with gladness, the biscuit they received without remark until they saw our people eat some. It pleased them well and then they asked for it, and applied themselves freely to the consumption of salt pork and rice, &c.

609 481 609

000 On the said 16th of November we embarked at one o'clock in the day, Don Cayetano Lángara, senior lieutenant, Don Pedro Obregon, midshipman, a serjeant, a corporal of marines, a gunner, some marines and myself, in the launch, fully armed and equipped for service, with orders to make a complete circuit of the island in company with the *Rosalia's* launch, with her officer Don Demetrio Ezeta, senior lieutenant, each one fitted with a swivel gun in the bows. We set to work to take soundings, giving names to the points, bays, &c., as shown on the plan of the island. At half-past six in the evening we brought to in a cove which we called after Lángara: we tried to effect a landing but this was not practicable as the sea was breaking with such force all along the shore, which was rocky at all

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the other, and we found 26 fathoms there, rocky bottom. The middle one resembles a high church tower; we attempted to gain a footing on it, but found it little accessible. We passed on to the outer one, where we succeeded in landing, and on which we found two large masses of seaweed, many black flints, some sea urchins and small crabs, eggs of sea-gulls and their fledgelings. On these rocks alone did we see any sea-gulls, and excepting fowls we saw no other kind of birds on either of the other islets, nor on the island of San Carlos, either small or large, wild or domesticated. The islanders breed these fowls in little runs scraped out in the ground and thatched over.

Having made an investigation of these islets we pursued our course along the coast, at times under sail, at other times under oars; and, the wind holding contrary, at three o'clock in the afternoon we stood in towards a smooth patch of foreshore about a league away to the N.E. of Cape San Francisco. Here we decided to bring up for the night in a small bay which appeared to us to be a suitable place for the purpose, and to which we gave the appellation of the Cave, because there was one adjoining the beach at this place with furrows in it of various tints, from which the natives gave us to understand by signs they obtained the pigments with which they paint themselves. This bay is only suitable for launches. We all went ashore to eat our dinner, which we carried with us for that purpose, and some hundred or so natives came to look on, offering us fruits and hens. The officer, Don Cayetano de Lángara, issued orders to our people that no one, under pain of a severe flogging, should accept any article from the islanders without giving some equivalent in return, or something of greater value than that which they received, since it was known there was a disposition to exchange articles; and such in fact was put into practice.

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When we sat down to eat we noticed that they all withdrew, and that only one remained, as if to watch; I ordered my servant to give this one a little cooked rice and salt pork, all of which he ate and found much to his taste. When we had finished dinner we betook ourselves for a stroll on the island: our people were again warned to do no injury to the natives nor to their plantations. When we had walked up the slope of the beach we found all those whom we had previously seen, and we passed over in a body without saying anything to them until they, putting aside their shyness, came close up to our people and conducted us to see a long dwelling-house which was about a quarter of a league off. This house was 27 paces in length, 2½ *varas* high at the centre, and 1¼ *varas* at the ends, more or less; and at the middle part was a doorway 1 *vara* in height. It was framed on some six poles of 4 *varas* long, and a span[1] in thickness. After having shown us this sumptuous edifice, they began to sing and to dance by way of paying us a compliment and being very happy at seeing us. We walked about two leagues, and at that distance (throughout which many islanders accompanied us) we saw a plantain garden which stretched about a quarter of a league in extent, and was about half that distance in breadth. There were other small plantain gardens, and several plantations and fields of sugar-cane, sweet potatoes, taro, yams, white gourds, and plants like those whose leaves are employed at the Callao for making mats. We saw a root which they chew and daub their bodies and limbs all over with: it is good for yielding a very fine yellow dye[2]. At dusk we made back to our launches to stay the night, without our peaceful relations with the natives having been

[1] *Un 'xeme,'* i.e. *jeme*, the distance from the tip of the thumb to the tip of the forefinger.

[2] No doubt this refers to turmeric—a common plant in most Pacific islands.

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609 in any way disturbed, which may be attributed to the order which the officer gave our men not to give them any offence, backed by the threat of a flogging, without which our marines and seamen would have destroyed these poor wretches' plantations.

133 The morning of the 18th broke fine, with the wind from North: we continued along the coast, which is all surf-bound, sounding as we went. At 8 o'clock the frigate's launch, not being able to make any headway against the wind, put into a small bay to wait for it to calm down; and we ourselves reached the cove of the Campana[1] under oars at 5 in the afternoon, in order to stay there the night. We stepped ashore there and some islanders came to receive us, but a shower of rain made us turn back to our launch for the night. On that side of this cove towards the headland of San Felipe a rock shaped like a bell juts out from the shore, and from this the cove derives its name.

We made sail at daybreak on the 19th with the wind at N. and fine weather, for the headland of San Felipe, where we were joined by the other launch, who reported that they had no news. At this time we were battling with the current, against which we were not able to make any headway with the oars, and which was running to the eastward. The frigate's launch, being smaller than ours, was able to get along better than we, and those on board seeing us contending against the persistence of the current, sent us the cutter with a fresh crew to relieve our men, who were done up. Yet the current made itself felt with such force that after pulling from 9 a.m. until 6 o'clock in the evening we had scarcely made one league of distance from Cape San Felipe. At this hour, however, God favoured us with a thunder squall accompanied by rain and a change of wind from N.W. to S.E., which brought us alongside at half-past seven

[1] i.e. Bell cove=*Caleta de la Campana.*

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really seen land. Moreover the wind began to falter [*vagiren*] and shifted round towards the W., which, on coasts where the trade-wind prevails, is always a sign that one is not far from land. Still, to the great surprise of our Admiral, we saw no David's Land, so far; and it is my belief that either we overran it, or that there is no such land there. This at any rate is certain, that all the coast lines of the South Lands stretch for the most part East and West, or East, N. and West-South (*sic*); which may be a principal reason why this South Land has remained undiscovered by many [navigators] hitherto. One approaches the land on a W.N.W. course, and with a N.W. one leaves it behind altogether, which I ascertained by comparing the [positions of] all the Southern Lands already discovered and constructing a chart whereon it is clearly shown that navigators have passed in the near neighbourhood of land or, with a N.W. course have sailed right away from it.

We continued on another 12° to the westward of the longitude above mentioned, and had land birds and sea-fowl about us every day, who kept company with us until we at last sighted an island, on the 6th of April, being our first Easter Day[1], at which we were heartily pleased. And because it was on the day of the glorious resurrection of Our Lord that it appeared to us we at once named it Pasch Land, or 'Easter Land.' [It was] about eight miles in circumference[2]. Our African galley had got close in with the land and reported that the place appeared to be very fertile; moreover, that it must be inhabited, as smoke had been noticed rising in several places. Next day we stood in with our ships to look for a harbour, whereupon one of the natives came off in a small skiff [*schiffgen*] to meet us some two miles off the land. We took him aboard our vessel and gave him a piece of linen cloth to wrap about his body, for he was quite naked; and we offered him beads and other trinkets, all of which he hung round his neck together with a dried fish. He was very cleverly and regularly painted with all sorts of figures: he was of a brown tint, and had long ears which hung down as far as his shoulders as if they had been stretched to that length by being weighted, after the fashion of the Mongolian Moors. He was fairly tall in stature, strong in limb, of good appearance, and lively in mien, as well as pleasing in

[1] They had sailed from Holland on Aug. 1st of the foregoing year, 1721.

[2] German statute miles must here be meant.

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speech and gesture. We gave this South Lander or foreign visitor a glass of wine to drink; but he only took it and tossed it into his eyes, whereat we were surprised. I fancy he thought that we designed to poison him by its means, which is a common usage among Indians. Thereupon we dressed our new guest in garments and put him on a hat, but he was evidently very ill at ease in clothing. We also regaled him with food; but he was quite ignorant of the use of a spoon, knife, or fork. After he had taken his meal our musicians treated him to a specimen of each one of their instruments; and whenever any person took him by the hand he began at once to caper and dance about. We were much pleased to see his enjoyment; but we did not come to an anchor that day, and therefore let him go back to the shore with the aforesaid presents to acquaint his friends in what manner he had been entertained. But he parted from us unwillingly: and held up his hands, cast his glances towards the land, and began to cry out loudly in these words, *O dorroga! O dorroga!* He was not at all disposed to return to his skiff, but preferred to remain with us that we might convey him ashore in our ship. I make no doubt that, by means of the aforementioned exclamation he was appealing to his god, as we could see great numbers of heathen idols erected on shore.

We remained close under the land all night until towards morning, when we stood in in a S.E. direction towards a bay or indentation in the coast to anchor. The natives swam off in the water in thousands; some with small dinghies or skiffs brought us uncooked and baked hens, together with many roots; while on the beach they were running up and down like deer. Some were seated in groups of fifty[1] or a hundred, and looked upon our ship with wonderment: some out of mere curiosity, but others were desirous of finding out what design had brought us there. They kindled many fires by their idols, either by way of offerings or for the purposes of prayer. In the early morning we looked out and could see from some distance that they had prostrated themselves towards the rising sun and had kindled some hundreds of fires, which probably betokened a morning oblation to their gods. We thereupon got ready to effect a landing, but just then our former visitor came on board together with many others of his people, bringing

[1] This number is given in figures, but owing to a defect in the type only the o is printed. It means presumably 50.

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us a quantity of dressed fowls and roots. One amongst these was an entirely white man, who was wearing white chocks of wood in his ears as large as one's fist, and bore a very devout appearance, so that we took him to be an idol priest. By some misadventure one of the natives who were on board the vessels got shot, and this must have caused a great consternation amongst them, for they all immediately sprang into the water and some swam away towards the shore, but others made off in their skiffs with all possible haste. We then with 150 men, soldiers as well as seamen, proceeded in the name of God ashore: and among them there was present our Admiral himself, by whom I was given command of a section of the party. I was the first who, at the disembarkation, set foot on the island. The inhabitants pressed round us in such crowds that we could scarcely pass along, so that we had to force a way through them; and, because some of them went so far as to lay hold of our arms (weapons), they were fired upon: by which they were direly alarmed, and dispersed, but collected again in swarms, though keeping some ten paces in front of us, believing that they were already out of range of our weapons at that distance.

Many of them were shot at this juncture; and among the slain lay the man who had been with us before, at which we were much grieved. In order to obtain possession of the bodies they congregated in great numbers, bringing with them presents of various kinds of fruits and vegetables, in order that we might the more readily surrender to them their slain. The consternation of these people was by no means abated: even their children's children in that place will in times to come be able to recount the story of it. They kept up an uncommon yelling: women as well as children brought palm branches, red and white streamers, and various kinds of fruits, Indian figs, large nuts, sugar-cane, roots, fowls,—alive, boiled, and roast. They even flung themselves at our feet, displayed the streamers in front of us, and prostrated themselves on their knees before us, presenting their palm branches as peace offerings. They also made tender of their womenkind, asking whether we would accompany them into their huts, or had rather take them off to the ships. However, we did them no ill, but made a present to them of a piece of gaily coloured linen print between fifty and sixty ells in length, which they measured fathomwise more than a hundred times over. We also distributed coral baubles, small mirrors, etc., by which they might be assured that we were their friends. After that they brought us more than

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500 live fowls, which were like those of the Vierländen, this time without any boiled or roast ones, together with many roots, some red, some white, a good lot of potatoes which tasted almost like bread, and which are used by these people in the same way; and some hundreds of sugar-canes, great quantities of *pisang*[1], being Indian figs as large as a cucumber a span in length and of proportionate thickness, with a green rind. When one peels this off [the pulp] tastes like figs, or as sweet as honey: there are sometimes as many as a hundred on a single bunch. The leaf is from two to three feet broad and from six to eight feet in length. It is with these that our first parents should have covered themselves in Paradise after their unfortunate Fall, because it is almost the largest and strongest leaf which one meets with in Morning and Evening lands.

No animals were met with, as far as we penetrated on this occasion, except sundry species of birds; but there may be many other animals farther in the interior of the country, as the natives seemed acquainted with pigs when they saw some on board our ships.

The natives prepare their meals in pots made of clay or earth. Each household appeared to us to have its own.

The houses were from forty to sixty feet [*schuh*] long, six to eight feet [*schuh*] in width, and of similar height, set up on wooden stakes, daubed over with luting and covered in with palm leaves. As regards their subsistence it appears that it must be procured by tillage of the soil, as we saw it everywhere planted and bearing crops. Moreover the fields or lands were all measured off with a cord, and very neatly cultivated. At the time of our visit all their crops were maturing: the fields and trees were in full bearing, and I feel sure that if we had explored this country right through many good things would have been met with, since we were there in just the best season of the year.

No remarkable furniture was found inside their houses, except some red and white coverlets [*decken*] which they often use as apparel, and also for sleeping under. These coverlets felt like silk, to the touch, so that one could almost conclude they had looms by means of which they made them themselves.

These natives were universally blithe and merry, well-built, strong in limb, not exactly slender, yet nimble on their feet; friendly and pleasant in manner, but submissive withal, and also very timid. Most of them, when bringing any object such as

[1] *Pisang* is the Malayan generic term for the banana.

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fowls, or other produce, would cast it all down before us and retire with all possible speed, and go their way without ceremony.

As for their complexion they are brownish, about the hue of a Spaniard, yet one finds some among them of a darker shade and others quite white, and no less also a few of a reddish tint as if somewhat severely tanned by the sun. Their ears were so long that they hung down as far as to the shoulders. Some wore white ornaments in the lobes as a special embellishment. They were painted on their bodies with wonderful birds and animals, although some were handsomer than others.

The women had their features streaked for the most part with a red pigment, which is of a much brighter shade than any we have anywhere else seen or found; but we do not know from what they make this beautiful colour. The women were all clothed with red and white wraps [*decken*]; and each had a small hat made of straw or rushes. They sat down before us and disrobed, laughed, and were very friendly. Others called from a distance from their houses and beckoned us with the hand to come to them; and there was, in the place where we were standing, a village of about twenty houses.

The people had, to judge by appearances, no weapons; although, as I remarked, they relied in case of need on their gods or idols which stand erected all along the sea shore in great numbers, before which they fall down and invoke them. These idols were all hewn out of stone, and in the form of a man, with long ears, adorned on the head with a crown, yet all made with skill: whereat we wondered not a little. A clear space was reserved round these objects of worship by laying stones to a distance of twenty or thirty paces. I took some of the people to be priests, because they paid more reverence to the gods than did the rest; and showed themselves much more devout in their ministrations. One could also distinguish these from the other people quite well, not only by their wearing great white plugs in their ear lobes, but in having the head wholly shaven and hairless. One of them was with us on board the ship as above related. They wore a head-dress of white and black feathers which were just like storks' feathers: so that we thought it likely that some of the storks in migrating from Europe at their accustomed season must rest here[1]. .....As the evening was drawing near we re-

[1] Here intervenes a long, speculative, and uninstructive dissertation on the migration of storks, quite irrelevant to the narrative.

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1774. MARCH.

CHAP. IV.

An Account of Eaſter Iſland, and our Stay there.

X 175 Sunday 13. 133 ON the 13th, early in the morning, we ran cloſe to the ſouth point of the iſland, where the ſhore roſe perpendicularly, and conſiſted of broken rocks, whoſe cavernous appearance, and black or ferruginous colour, ſeemed to have been produced by ſubterraneous fire. Two detached rocks lay about a quarter of a mile off this point; one of them was ſingular on account of its ſhape, reſembling a huge column or obeliſk, and both were the habitations of numerous ſea-fowls, which ſtunned our ears with their diſcordant ſcreams. Soon after we opened another point about ten miles diſtant from this, and as we advanced we perceived the ground gently ſloping to the ſea. On the ſlope we diſcovered ſeveral plantations by the help of our glaſſes; but the ſurface of the iſle in general appeared to be extremely dreary and parched, and theſe plantations were ſo thinly ſcattered upon it, that they did not flatter our hopes of meeting with conſiderable refreſhments. X 175 ● 609 [291] However, our eyes, long unuſed to the enchanting proſpect of verdure, were conſtantly directed towards the ſhore, where we diſtinguiſhed a number of people nearly naked, haſtily running down from the hills towards the ſea-ſide.

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9: Forster T-5 (1774) 1777
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We could not perceive that they had any arms, which we immediately interpreted into a ſign of a peaceable diſpoſition. In a few minutes we ſaw them launch a canoe, in which two men came off towards us. They were along ſide in a ſhort time, having paddled very briſkly, and immediately called out for a rope, naming it by the ſame word as the Taheitians. We had no ſooner thrown them the rope, than they tied a great cluſter of ripe bananas to it, making ſigns for us to haul it up. The ſudden emotions of joy in every countenance, at the ſight of this fruit, are ſcarcely to be deſcribed; they can only be felt in their full extent by people in the ſame wretched ſituation with ourſelves at that time. At leaſt fifty perſons endeavoured to begin a converſation with the people in the canoe, who being addreſſed by ſo many at once, could not anſwer one of them. Captain Cook ſent for ſome ribbands, to which he tied ſome medals and beads, and lowered them down in return for their preſent. They ſeemed to admire them much, but haſtened aſhore with them immediately. In dropping aſtern, they faſtened a ſmall piece of cloth to a fiſhing-line which we towed after us; it was immediately hauled up, and appeared to be made of the ſame bark as the Taheitian cloth, and coloured yellow. From a few words which they pronounced, we concluded their language to be a dialect of the Taheitian, which we had now found in both extremities of the South Sea. Their whole appearance

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this, and all the other vegetables on this iſland, ſeemed to have been concentrated by the dryneſs of the ſoil. Their bananas were reckoned very delicious in their kind, by thoſe who were fond of this fruit, and their ſugar-canes were ſweeter than any we had taſted at Taheitee. 1774. March. 175 X 262

In the afternoon we returned on ſhore again, and an officer went with another boat to fill water at the well. We found but few natives near the landing-place, and among them was one, who appeared to have ſome little authority, and readily accompanied the captain wherever he went. He was not ſo timorous as the reſt of his countrymen, but walked boldly along with us, whilſt the others were alarmed at the leaſt motion which appeared unuſual to them. This diſpoſition, however, did not prevent them from picking our pockets, or ſtealing any thing which ſuited them. We had not been half an hour on ſhore, when one of them came behind Mahine, and very nimbly ſnatching a black cap from his head, ran off with the greateſt velocity over the heaps of rugged ſtones, where it was impoſſible to follow him. Mahine was ſo ſurpriſed, that it was ſome time before he could find words to complain to the captain; and when he did it, the thief was already at a great diſtance. About the ſame time, as Mr. Hodges was ſitting on a little eminence, and ſketching a view of the country, one of the natives ran off with his hat in the ſame manner. Mr. Wales was ſtanding by him 175 X 609

with

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1774. MARCH. with a muſket in his hand, but very juſtly reflected, that ſo ſlight a crime did not deſerve the puniſhment of a leaden bullet.

In our walk along the ſea-ſhore, we diſcovered a few ſtalks of the ſame ſpecies of celery which is plentiful on the beaches of New Zeeland, and we alſo found two other little plants common to that country. Whether theſe plants originally exiſted on the iſland, or ſprung up from ſeeds, which the current of the ſea, or birds by their plumage might tranſport from the oppoſite ſide of the ocean, I cannot venture to determine. We likewiſe met with a plantation of yams (*dioſcorea alata*, Linn.) which in ſo poor a *flora* as that of Eaſter Iſland was a great addition. The great correſpondence in the features, cuſtoms, and languages of theſe people, to thoſe of other natives of the South Sea iſlands, gave us ſome room to hope for ſuch domeſtic animals among them, as we had obſerved at Taheitee or New Zeeland. But notwithſtanding the moſt diligent ſearch, we never met with any other than common fowls, which were of a very ſmall breed, and had a dull plumage. It is true we obſerved alſo two or three noddies, which were ſo tame as to ſettle on the ſhoulders of the natives, but from theſe individuals we could not conclude, that they kept a regular breed of them.

About ſun-ſet we left the watering-place, and walked to the cove where our boat lay at a grapnel. In our way we paſſed

9: Forster T-S (1774) 1777
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1774. MARCH. In the afternoon we returned to the ſhore again, and I walked on the hills to the ſouthward, which roſe with a very eaſy ſlope. Here I met with a large plantation of bananas, beyond which I found ſome remains of a ſtone wall, which was perhaps once the baſe of a ſtatue. From thence I croſſed ſome fields, where I ſaw a family of the natives at work, taking potatoes out of the ground. I walked up to their hut, which was one of the ſmalleſt I had yet ſeen, and as they came about me, I ſat down among them. Their whole number amounted to ſix or ſeven perſons, one of whom was a woman, and two were young boys. They preſented me with ſome ſugar-canes, and in return, I made them a preſent of a ſmall piece of Taheitee cloth, which they immediately wrapped about the head. They did not expreſs that great curioſity which we had obſerved among the people of the Society Iſles, but ſoon returned to their former occupation, in which all were employed without exception. Some of them had head-dreſſes made of feathers, which they readily offered to exchange for pieces of cloth no bigger than a handkerchief. About the hut I perceived a few fowls, the only ones which I had ſeen alive on the iſland. Their behaviour towards me was wholly inoffenſive, agreeably to the general character of the nations in the South Sea. From the expreſſions of the hiſtorians of Roggewein's voyage, it ſhould ſeem, that the Dutch very wantonly fired upon the natives, who gave no

9: Forster T-5 (1774) 1777
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no provocation, and killed a conſiderable number of them, intimidating the reſt to a great degree. It is probable, that the terror with which they looked upon the deſtructive arms of Europeans at that time, and during the late viſit of the Spaniards, was revived among them at our appearance, and had an influence on their general timid behaviour towards us; but it is not to be doubted, at the ſame time, that there is a mildneſs, fellow-feeling, and good-nature in their diſpoſition, which naturally prompts them to treat their viſitors kindly, and even hoſpitably, as far as their wretched country will permit. 1774. MARCH. 175 689

I returned the ſame way by which I came, and ſoon after went on board the ſhip with captain Cook. About nine o'clock a muſket was fired on ſhore, as a ſignal for a boat, and the pinnace being ſent off, returned ſoon after with our party, who had been to examine the iſland. My father being more fatigued than any body elſe, on account of his long rheumatic complaint, was obliged to go to bed immediately; but the other gentlemen ſupped with us, on a few fowls which we had purchaſed on ſhore, and gave us ſome account of their travels. As it will be moſt agreeable to ſee it in connection, I ſhall here inſert that which I have extracted from my father's journal. 175

"Immediately after landing, we walked directly inland or acroſs the country, under the higheſt hill which lies towards the ſouth, till we came to the other ſide of the iſland.

14: Routledge E-5 (1914-1915) 1917
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532 291 represented any of the numerous feather headdresses of pre-Christian days. There was, however, a hat very commonly worn made of native grass, which has survived and is the almost universal wear at the present time. The general shape of this hat is not dissimilar to that of the images, except that it has a circular brim where the hats of the images have none, but project, as has been said, over the forehead. It may of course point to an adaptation in the stone or to an evolution in the shape of the hat; the point which is interesting is that in living memory such hats had a knob on the top similar to that of the crowns of the images.

532 304 In regard to the design on the back of the images we were more successful; it was definitely recognized as a tattoo design remembered by the older men.

The form of the ears elicited the most interesting information. We have seen that the images represent a race who artificially enlarged the lobe of the ear, a custom which is of course common in many parts of the world. The early voyagers noted that it prevailed among the Easter Islanders of their day. In reply to inquiries on this head it was said that women had the ears enlarged till the coming of Christianity, and two still survived with pierced ears, but such a custom amongst men was unheard of. By persistent search, however, an old leper was found who recalled the fact that the father of his foster-father had had such ears. He had asked as a child for the reason, receiving the illuminating reply that "the old people had their ears like that." Subsequently two other old men were remembered who had had long ears. The custom must therefore have been abandoned by the men towards the end of the eighteenth century. It is noteworthy that this makes the change contemporaneous with the visits of Gonzales, Cook, and La Perouse, and it seems highly probable 609 that this is more than a coincidence. We know that the natives were 996 greatly impressed by the white men, and that they were strongly imitative. 996 In riding round the island we saw the remains of a very large house. "That," we were told, "was where they praised the gods." "What gods?" we naturally asked. "The white men who came in ships" was the unexpected answer. The worship took the form of erecting a crude model of the deck of a European ship both in these special houses and out of doors. Masts were put up. A captain was chosen who strode about and gave orders; the others represented the crew and imitated the various actions incidental to working a ship. The clothes obtained from ships were kept as stage properties for such representations. This custom was in full swing within living memory, and was traced back as far as the grandfathers of the present old men. It will of course be remembered that Cook was similarly taken for a god in the Sandwich Islands.

532 We have seen firstly what tradition has to tell us about the images; and secondly what can be gleaned as to their history from the images themselves. There is still another class of evidence. Attention has been drawn to the fact that Easter Island has produced *not* only gigantic stone